632 and the kapitan lives in Roworeke.
103 R Roworeke means: rowo is a bandjir river, dry in the dry season, and one can see this plainly; reke, a kind of red fruit. Watu Roga means a kind of soft stone. The scribe who will become
115 my assistant is a mild looking little fellow, of the suku Ambu Odja, and of the kampong Roworeke. He is married, however, into the kampong Watu Roga. His name is Adrianus Migo, and he is a Catholic. In the kapitanschap Rewarangga there
632 are eighteen kampongs (the kapitanschap Gunung
622 Rodja has fifteen kampongs). In each there is
614 a kepala kampong. There are also six main suku in the kapitanschap: Rewarangga, Wanda, Ambu Odja, Rea Ndona, Tibo (or Gusa), and Ambu Tara. There are members of other suku in the kapitanschap, but they are not old inhabitants. They
[171] have moved in (like the "newcomer non-dati" fams of the Ambon negri). The kapitan of Rewarangga were formerly of suku Rewarangga, but after three of these in succession the kapitan passed into suku Ambu Odja, and there have been four of these. Thus about seven generations are accounted
[173] for, or about two hundred years, but the man says that Roworeke is at least four hundred to five hundred years old. This may indicate that the kapitan organization came in only about two hundred years ago. It is not at all certain and I must ask further questions about this kapitan business.

632 The kapitan must be chosen from any of the
565 noble families of any of the five suku. In each
614 suku there are two families which are noble and therefore may become kapitan. Generally the son of a dead kapitan is chosen, but if he is not satisfactory they may choose a kapitan from another noble family of the same suku or from any of the noble lineages of any of the other four
632 sukus. The big reason that the Rewerangga suku
614 lost the kapitanschap was that it had become al-

614 are somewhat moved around, however, and are even scattered, so that one may find parts of a suku in entirely different areas. I must check on this.

624 As for the four adat chiefs, aside from the mosa laki mere, who sits in the center when judging, the giri tumba (whose name means "spear running around") stands or sits to the right of the mosa laki mere. The ndeto au, who is an [791] expert on making adat stuff which I judge to be ordeal material or magical divining, sits or stands to the left of the mosa laki mere. The sike sani acts as a watchman or policeman. I must get the full account of the functions of these men.

701 Then I asked if they had had war leaders formerly and they said yes. They are called "brave men" or atambani (ata-m-bani or orang brani). They said that they were fierce and feared.

793 Then I asked about the priests, and they said
789 that they still have plenty of them. They are called bisa mari. I got the usual story of how
●171 they prove their powers of second sight, and it sounded just like the Ambonese talking about guna-guna. These priests are not hereditary, and never were, but the sons usually learn their lore from their fathers.

648 There is much talk here about war with the
175 Dutch and I am told that there were uprisings all over Flores in the year 1907. I was also told of the stern methods of suppression used in those times and how afterwards there was wholesale jailing of the Florenese. They seem to have lost their nerve then and today they no longer rebel.

773 I asked about the old myths concerned with
769 ancestors. The Kapitan Gunung Rodja, who is descended from Djari Djawa, the Madjapahit man who came here on a whale, told a different version

R

632 then announces the chosen candidate. He has veto
624 power, and if he says no to a candidate, it is
final. The kapitan must come from either Re-
[614] warangga or Odja suku. If all agree, and the
giri tumba also agrees, they may choose a man
from Reandona suku, but this has never happened.
[178] In the old days the kapitan happened always
632 to be from Rewarangga suku, but recent ones have
565 been from Odja. If the present kapitan dies,
614 there would be about ten eligible candidates. I
611 think this means ten from Odja. These include
171 the sons of the old kapitan plus others from
eligible families. But there are over a hundred
families in Odja. Thus only certain families
are of the bangsawan high enough to be eligible
for kapitan. I could not get it straight who
these families are, but evidently they represent
the descendants of the great ancestor of the suku
Odja in the direct male line. This is always via
the oldest son. Thus the oldest branch of the
oldest branch, etc., as in Polynesia.

I asked if there was a name for the set of
613 noble kapitan families in Odja, and they finally
565 said, after much argument, Djo'bi Bene. To this
632 "lineage" belong the present kapitan, the scribe,
and the giri tumba. The kapitan came in and gave
the family tree of the lineage. So far as I
could see, it ran:

1. Neni
2. Djata
3. Odja
4. Koru Rudja
5. Djo'bi Bene

Thus these are the next ones to Djo'bi Bene.
I must come back again and find out exactly who
Djo'bi Bene was, and where his grave is located,
[124] etc. This was frustrating, and I could not get
it straight at first. I was always worried about
the loss of time in such slow questioning.

000 notable.
797 The church in Riangkamiē is built with refer-
177 ence to the four ritual sibs of Kottang, Hurin,
346 Keleng, and Marang. This is an example of the
[64] rule used: anything of a social nature is all
right, but if it is of a religious nature and
related to the old spirits or ghosts, etc.,
Catholicism won't take it. This is like the
● [171] death feasts in the Toradja country, where the
Protestants will let the Christians go to these
social rites but not to the great exorcism
rites. Thus the Catholics here are not allowed
to go to the old rites on the nama in front of
the korke, but as the priest admitted, it is
hard for the folk here to see the difference,
and they tend to regard these retained aspects
of paganism as full paganism because they are
symbols of the whole pagan system.
797 He told much that was interesting. There is
178 in paganism here a need for a girl to be the
243 rice maiden for the fertility rites (Vatter ½
796 tells the story too), and the old adat chiefs
insisted in one kampong that at least one girl
should not be converted, as at least one is
needed to be the rice maiden. This shows the
desperate plight of paganism. They must beg to
have something vital allowed to remain. "Give
us one only," they ask. He said it is true that
just about all of the young people are Catholic,
but many of the old remain pagan.
[771] War Later, in Wailolong the guru Roy said there
are few, but very few young people who are pagan.
578 He told us about a war in which a man was killed
411 yesterday. It was a border war between Leloba
and Waibalun and the police had to stop it.
They fight these wars all the time, with bow and
spear and knife. I asked if maybe it were not
511 because they were hungry and need land. And
[578] hunger and misery cause aggression anyway. He
denied this, but I think it is true, especially

½ [See bibliography, cat. 113--Analyst]

We Then we went to
614 the boys' house in Wailolong, which turned out to
882 be a windowless house with sleeping benches in-
562 side. Here the boys from about twelve years on
[342] sleep. Thus there is a real men's house here.
There are three, I think, in Wailolong, because
some of the suku share houses. Normally the
rule is one house per suku. It is taboo for the
girls to enter these men's houses.

124 Then we went to Leloba and began on the Vatter[1]
social organization material. They were delighted
to see the Vatter book, especially Roy who noticed
his name in it.

614 I started with the usual outline of groups and
got the following list of suku and subdivisions
and sub-subdivisions of the suku. I had told the
guru yesterday that there must be a sub-subdivi-
sion, but he said no. He said he had thought it
over and understood what I meant. The names
●[171] often have direct references to parts of a house,
and thus it looks like, as in Ambon, there used
to be one suku to one house. Thus Ama Marang
Do(ng) Lau(ng) means (the last words) bale-bale
laut, i.e., in the old days the ancestors used to
sleep on the bale-bale part on the sea side of
the ancestral house they shared with the other
division. Therefore, Ama Marang Do(ng) Rae(ng),
which means bale-bale darat, or the bale-bale
on the land side, was for the other division.
The former has more power than the latter.

614 As for the recurring Lango' Bele', it means
565 big house, while the twin term Lango' Kene'
788 means small house. The former is the section of
the subsib or ama, with more power. The latter
is the section with less power. Maki(ng) means
descendants. The whole system has reference to
the rank of the sibs, which is symbolized in
ritual animal killing. Thus Kottang holds the
head and is the chiefly or head suku normally.
The symbol is the head. Keleng holds the feet,
and they are the assistant suku to the head.

[1] [See bibliography, cat. 113 --Analyst]

Wa

614 giving the first fruits to the masters; (c) owing
567 certain duties to the masters; (d) respect shown
423 to the masters; and (e) not being in a good
582 place at feasts. They may intermarry, however, and the bride price for them is the same, etc. He said that even in the beginning they intermarried; in fact as soon as they got into the area they integrated into the marriage system. So strong is the need for these marriage rules that even slaves must be put into the system.

The Ama Rere is a peculiar case too. They
[727] are descendants of war captives brought back from the Maumeri area eighteen generations ago. They too have no ritual standing, as can be seen above in their lack of chance to do any of the duties of the Datong suku. They do not have their own land either. They have to work for
[796] Ia and Ib. That is, they have no ritual standing, no land, and they must do certain duties. In the marriage system, however, they are equal.

614 Also peculiar in the Wailolong setup is the
554 Ama Hurint. They do not have a full position
423 in the kampong, because their ancestors came in from Leloba. They have no land of their own in Wailolong. Each year they receive land for their use during the next year.

721 Then we got onto the schedule and learned a number of incidental things. For instance, right now the Leloba folk are scared to walk along the road near Waibalun because there is a state of war. Thus this is a real war and not play, and there is real danger of death. The "big houses,"
778 i.e., the houses of the radja tuan and the kelake,
789 have holy stones before them. It is not proper
171 to call them nubanara but rather saoniwa(ng). The nubanara proper are the holy stones of the kampong in front of the korke. The saoniwa(ng) hold the magical power of the radja tuan and the kelake. The power of these stones invigorates the respective chiefs, and this is why the folk

We.

778 must give them respect and why the folk are scared
789 not to obey them. (Thus it is like the aradjang
171 in South Celebes.)

789 The guru really got going on magic power. He
721 said that they call on magic power especially
778 when they are going to war (and right now too).
769 If, for example, Wailolong were going to war tomorrow with Riang Kamië as they did only some fifteen years ago, the respective radja tuan, kelake, and maybe even the molang would get to work the night before doing the magic stuff. Among the other things they would call on the ancestors for magic power and also go through the betel rubbing on face, bodies, etc. They would also kill animals and use gin, because blood and alcohol have power. Then, on the next morning, they would be full of magical power and would go to war. All the men would come to the "big houses" to be "treated."

778 These "big houses" of the suku and ama also
614 have sacred objects, including tusks, plates,
237 etc.

422 These tusks, all of them, are ama property.
583 If any member gains possession of one, he places it in the big house of his ama. Any man in need of some tusks for a bride price may take them. If the tusks of the ama are exhausted, he may draw on the tusks of the suku. Thus Kassi, who Vatter said had no tusks of his own, could not use any tusks because his ama no longer had any. He happened to be a member of the Hurint suku, and the guru, the kepala suku, gave him some finally from the suku store and thus he was able to get married.

583 The minimum price for any girl is five units
237 of tusks (I think this is a matter of length, that is, the small and large are reckoned up). One may pay more without limitation. It is not a matter of beauty.

584 Child betrothal is common here, but this is
184

We

526 the heavy rain it started at two because it was being played for a prize. One team was called ATOM (Anak Tanah Orang Manggarai), and the other was Pasir, from Reo. The latter team won.
526 Then the police played a team of radja kedua.
292 But the adat game in the other place (football
535 players, unlike barefoot players in Badjawa,
541 had real football shoes) was amazing. The men
721 wore horned head decorations, some of them with plumes, and fancy coverings with plumes on their bodies, as well as a kind of tail of plumes stuck in the rear. They looked like
[171] Timorese warriors. This is the true ceremonial dress of Manggarai, and they said they use them in all kampongs for ceremonies. They had bells on the rear which jingled as they danced with a jigging step. It looked and sounded just like American Indians at a powwow, except that the dress was different. In addition, they yelled from time to time. But the main point of the
[411] game is to try to strike the eye of the opponent with a buffalo thong whip. The defender carries a round buffalo hide shield and a curious bow-shaped parrier which is quite long and looks like a bunch of rattans tied together. The whole thing gave the appearance of a war dance, and perhaps it was.

I met the Radja and he said that they used such costumes in war formerly. They also used shields and even the parriers (it is not clear
[533] whether they also used the whips). The songs too were especially like a cheering section which kept up a chant from time to time answering the yells of the fighters, in chorus. The fighting seemed formalized, and they danced around jingling and kept this up until they were ready to close in. Then even the approach was formalized. As soon as a blow was made the attacker ran away, as though he had taken a coup. It looks to me like ritualized mock warfare with whips

[i.e., Children of the Land of the Manggarai Analyst]

Wbz

191 is always in Manggarai. I have seen this before. "Mengerti sedikit, tidak bisa tjakap [I understand a little bit, but I can't speak it].

53 177 831 We saw a poor show at the pasar malam. It was a sandiwara traveling troupe like the one I saw on the ship. It consisted of torch singers and crooners. The gallery came down with a carioca in western dress. The contact was not close, but closer than they used to make it, and at the end the woman half fell into the man's arms. They shrieked. This very mild sex symbolism in dance was extreme for them. Their dances, as usual, are incredibly dull. The songs repeat themselves over and over again. 526 And they carry on their whip fighting day after day. They even abuse football, and play it from dawn to dusk. This is like the ten games ● [171] of baseball a day in Micronesia. They overdo things.

201 576 123 832 As we were sitting in the assistant's house with him and the other guru, a woman came in and swiftly pushed her face into mine, holding my head and rubbing noses. It seemed almost as though she were using her mouth a bit too, and I wondered if this were a combination of nose rub and sniff kiss. She then went quickly to Kattenburg and then to the two guru. Nothing would stop her, even embarrassed protests from the guru. The assistant asked who she was, and the other said she was Marcus's wife (who's that?). We were so embarrassed that we turned at once back to the questions, and we acted as though nothing had happened. We saw her later in the rear of the house, looking queer. Query: Was she crazy, or was she doing some bit of unthinking etiquette? But even if she were crazy, she must have been following a pattern here, or why do it in exactly that way? It would have been better if it had been the other guru's wife, who is a beauty.

524 In the afternoon on the alun-alun in Ruteng we saw a bamboo-clapping game. Two parallel bamboos were placed on the ground, and squatting behind them, facing each other, were two pairs of women. Each pair held two bamboos in their hands. These bamboos were placed athwart the lying bamboos. In unison they banged the bamboos three times against the sticks which were lying down, and on the fourth beat clapped them together, sliding them across on the sticks. Then the girl tried to hopscotch between the moving bamboos so that her ankles would not get caught on the clapping together of the long horizontal bamboos. The clapping went faster and faster--one, two, three, four --until she got caught. A man tried it too, and then some others. This is unique [actually rather widespread in southeast Asia, for example, in Hainan, Philippines, Indo-China]. The mandur said they usually do this in moonlight with long rows of clappers, and with several pairs, male and female, doing the hopscotch stuff. They also have this in Larantuka and Ende.

● [171]

824 Teno does not mean tanah, the latter being the same in Manggarai. Teno means the kind of wood used for the lodok post. Hence, tu'a teno.

342 531 237 [171] On the house ridge of the tuan tanah of Ndung between the wooden buffalo horns is a human head of wood. Could this be related to the Toradja use of human heads berween horns, and also connected with the horn headdresses of the dancers and whippers here? The horns are used only on the houses of the tuan tanah. On other houses different decorations are used. The horns indicate that there is a drum located in the house on which they are placed.

114 Notes from Memmes (Koloniaal Tijdschrift, XX, 1931; (1), 384-390): 1

1 [See bibliography, cat. 113 --Analyst]

624
565 order to set up a new ndaru, and thus increase
554 his fame. However, a common man cannot do this.
769 Buffaloes must be sacrificed on such occasions.
346 Also, buffalo sacrifices are needed for putting
574 a new roof on the ndaru. There is a "younger"
[782] mori ndaru who lives on the other side of the plaza. This has some relation to the elder and younger brother stuff mentioned in the manuscript report on Soa by a priest. Mommersteeg[1] has lent me this report. The mori ndaru house
342 has a wood post in front, on either side be-
624 side the steps. They are rather thin and low
532 and are carved in a human form. This is known as the ata deo, or rather these are the ata deo.

342 Also, beside the door of the house and on the
531 porch are two richly carved wooden rectangles measuring about 3x2 feet. This looks like the
• [171] Balinese stuff and consists mainly of scrolls so far as I could see.

237 Not only on the houses of the mori ndaru
342 but also on others, we noted many lower jaws of
531 pigs, wild pigs with tusks, deer horns, and buffalo horns. These are partly ranged along a rack under the roof eaves and partly, especially true of the buffalo horns, stuck in beside the wall of the porch. We later found out that the ata deo may be used by others than the mori ndaru, but evidently the carved wood slabs are only for him. I saw some especially elaborate lower jaw carvings on a barn in Brova.

346 In the lower kampong, Lodo, which has a low
231 stone wall between it and Naru, there is the
[624] house of the mori ndaru (thus each suku, voi, has a mori ndaru, and there may be more than one per kampong) and the rest of the things just mentioned. The ndaru there, however, has a worn-out roof, and when I asked why there had been no renewal they said that they would do so, but they would have to get the buffalo first.

[1] [pastor at Soa -- Analyst]

342 Also, Lodo seems poorer in general and has fewer and less spectacular stone pillars. Many of the houses here have double front porches, one behind the other.

346 769 237 224 Each of the two sections or kampongs has a female ancestor house, called a bhaga. It is a simple rectangular small house inside of which are many horns, jaws, and a fireplace with an earthen base and three stones on it. Cooking is done therein during feasts. I can see here many clear reminiscences of a hunting level. For example, the jaws seem to indicate this. [171] This is just like Mentawei, and, for that matter, Punan. And the people here still do a lot of hunting. They also have hunting rites.

582 614 The mori ndaru and kepala kampong of Naru is easy to talk with, and he said that they may marry in and out of the voi, but such marriages must be within the same turunan, i.e., there are evidently larger groupings of voi. He said, for example, that the people of Lodo and Naru could intermarry, because they were all descended from Naru. 776 784 124 824 769 I got a real rise when I asked him about the bapu, i.e., the spirit in the hebuh tree who is also thus in the ndaru, which must have its post made from the hebuh tree. I read that the name of bapu was taboo and they said that indeed this was true, that formerly there was no mention made of it. They still regard this somewhat secretly and looked shiftily when I mentioned it.

782 346 531 342 When there is a sacrifice they must always smear some blood on the ndaru. The house of the mori ndaru, and any other house which has the elaborate carvings (which are evidently a sign that the owner has built a ndaru) are called soa wadjo. [789] The report I have says that wadjo means strong and also having a sense of magic power.

582 565 When I asked about marriage rules, they were

634 166 361 into the hills with their Christian and pagan relatives and leave the lower lands for the Mohammedans.

632 634 771 578 I wonder if the kapitan of Nggobe, the fat and aggressive man, plus the kapitan of Rodja, who seem to be the right hand men of the Radja, may not form a triumvirate of Mohammedan rule here. The Christians rely on the priests to intervene (the Dutch are no longer here for appeal), and it will result in a funny situation if there is Mohammedan-Catholic trouble here. Note also that of the seven radjas here, only one (Ende) is Mohammedan; and one pagan (Ngada). The others are Christian (Manggarai, Nageh, Sikka, Lio, and Larantuka). This presents a curious pattern, especially when one considers that the RIS is mainly Mohammedan. This is similar to the Ambon situation. The Christian majority locally is in a difficult situation with the former local Mohammedan minority now in the majority group of all Indonesia. No wonder the Christians of Indonesia are frequently against independence.

632 829 The former kapitan is quite bitter, but he is clearly glad to see us and talked a lot to us about his troubles, with the obvious although vague idea that we might get the United States to help in some way. He was impressed by the United States elective system and especially gasped with pleasure when we told him that if a leader was not good to the majority of the folk he would not get reelected. He was also impressed with the fact that we told him there are no radjas. But I reminded him that his claim to office rested on inherited succession, and he began to think. They like succession when it is to their advantage, but see the useful points in the elective system when they can visualize that such a condition might ruin their rivals.

War

173 war leader of Padji, they stripped the skin off
621 his face and body and arms, and rubbed salt and
565 pepper into his raw flesh, and then instructed
him to go to all the ten Padji kampongs in turn
and destroy their korke one by one. Under a
magic spell, he did as he was told, and as he
knocked over the last korke, he fell dead.
The Padji, afraid of the magic power of the
Ili folk, decided to sail away. Some were
still left, however. I think these were on
the beach on the way to Larantuka town. Then
the four brothers set fire to the grass and
bamboo thickets, and the latter burst with loud
booms all the way from Larantuka to Konga.
(Perhaps this is a rationalization for the
agricultural burning off of fields which has
evidently denuded the area here. Although I
thought perhaps they might have thought that
the Padji hunters would have lost their hunting
lands by this kind of burning off of the forest
cover and this would be why they would have to
get out, they said that the Padji were already
good agricultural folk and in fact that the
Ili people had first learned agricultural tech-
niques from the Padji. Hence this theory looks
bad.)

Anyway, the last remaining Padji, scared
stiff, went off. There are no Padji left here.
Then a fight started between the second and
third brothers, Keweluk and Kewaka. (The "enemy-
brother" theme.) The former wanted to marry the
widow of the deceased eldest brother, Belawa-
burak, but the latter became angry because he
wanted her for himself. The latter won the
fight and married the widow, Ninidadja. Keweluk
ran off to a place near Wailolong (in Wailolong
territory, but far away) named Lewokeda', and
there founded a kampong. This was the start of
• [171] the bertjerebre, or separation (note the simi-
larity with the watu mpoga'a, or stone of separa-
tion of the seven siblings ancestors of Toradja).

We

346 This costs money, at least. With cleverness,
797 Pastor Krol told how the scheme is working to get the folk to sell their tusks in order to get money to contribute to the new church. This works on the grounds that the people were careless with their fire in the fields when there was a high wind, and this caused the burning of the church. It is all a wily game, and the pagans are lost.

797 This whole religious matter is endless. It
182 is the most powerful acculturation thing here,
769 and the whole weight of Catholicism is on the last few pagans. The guru is full of the propaganda of rationalization. For example, he says, how do we know where the ancestors are? If they led good lives they are in heaven; and if not, they are in the sea (hell). And if they were good they must be in heaven, even though they were not Catholic, because they knew nothing of the Word when they lived.

632 The next day we started by clearing up a point
614 about the radja tuan. He may come from another ama than the No. 1 or waru'ing ama. Thus in Ama Dajong suku the present Radja tuan is the kelake of Ama Radja, which is the No. 3 ama.

789 Roy said that not only officials have magic
565 power, but that also all members of the noble
●171 families have some, though not so much as the
865 chiefs. They definitely have more than common folk. This is why one must show respect to the uppers. It is like Bone in Celebes, but less so perhaps. For example, they are very much afraid of hitting a noble child.

756 A sorcerer (molang) receives respect too,
754 even though his post is not hereditary. Some
[462] sorcerers, however, are noble. Sorcerers may be male or female, and indeed Roy thinks most of them are women. I asked how one got to be a molang, and he said that in general they get a call while dreaming. It is a matter of getting

Wm.

832 those rascals. They scolded them, saying that
684 if they wanted women, they should ask about
628 them, and speak up about it. That is, they were willing to hear a request, but it had to be done through regular channels without chiseling. ("If you had come to us decently, etc.")

582 In regard to the relative ages of the couple when marriage takes place, the ideal is to have a couple whose ages are nearly the same. If either is older it is better for a boy to be a bit a girl's senior. If there is too great a discrepancy in age, it is not good.

595 His grandfather had four wives. I note that
183 he does not seem to regard polygyny as very bad, even now. And he does not hesitate to tell me that other Christians do this. It is simply that they do not get the sacramen for the second, or third, or even later wife. That's all. Dispensation is called isin.

582 He says that the people in Tandjung Bunga
836 marry when they are very young, and that they begin their sex life as early as nine years old.

178 In the old days, the boys in Leloba and Wai-
513 lolong slept regularly in the korke or sebuang
882 (the ama korke, and this is a correction: sebuang does not refer to the barns of the ama,
[346] but to the cult houses).[1] I think he said that
[614] this is not done any more in Wailolong. It was not required, but they just did it. This took place after a boy reached the age of about sixteen. Roy did it himself. They liked this because it was more fun. They could talk, sing, discuss girls, etc. (I think it was practically a rule, and I wonder what they would have said if a boy did not go there.)

What has happened now is peculiar. The boys
178 sleep together in groups, wherever it seems
513 good. They get in the habit, for example, of
882 sleeping on the benches of a certain house, or
171 in a vacant house, etc. (Thus I see that the

1 [See cat. III, p. 166 -- Ama korke]

513 We
882 Ambon and Ceram youth-club houses are really
178 survivals of the regular thing.) In Leloba the
●[171] main hangout is the "pasanggrahan" (bivak),
where there are seldom any guests, and the boys
simply take over. Kattenburg inspected it and
found that it has sleeping benches and even a
[836] few walled compartments. He asked the kepala
kampong if perhaps the girls did not slip in,
and the kepala kampong said that this was abso-
lutely not the case.

178 In Wailolong there is a guru from Bama,
513 where they have regular boy's houses. This
882 fellow has introduced a new type of boy's house
177 in Wailolong (but no other kampong in this area
644 has one), i.e., he has built three on the Bama
pattern and the boys sleep there. One of these
is our "office" when we use it. These boys'
houses are arranged according to suku, and are
shared by suku. This is a remarkable case of
acculturation within a pattern from one district
to another.

[562] The girls have no such houses, and never did.
882 However, before, as today, they seldom sleep
561 with their parents when they get older. Groups
887 of them have hangouts where they sleep together.
513 These groups are of friends. They weave to-
gether, etc., and like to gossip, sing, etc.,
at night. They just fall asleep there, together.
This may be a sleeping bench, or it may be that
they get a section of a sleeping bench in one
of their parents' houses. There they bunch up.
Everyone knows where the groups hang out.
Kattenburg found that even old women sleep in
groups. They may be, I think, groups of "the
girls" who are old and widows, and who go back
to their girlhood days and sleep with their
coevals, and have a good time. If this is so,
it is practically a revived age-grade for the
girls who in their youth grew up and slept to-
gether and now at the end of their life bunch
up together again.

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000 up together again.

Some of the suku are large, some are small, and some have died out. They have the same idea in this regard as I noted on Ambon: that a group which dies out may well have disappeared because of a wrong committed in the old days. It is as though there were a curse on them. Roy mentioned a case of an ama (I think) which did a lot of killing. Now it is extinct. Another group used too much magic, and it too died out. (Magic keeps cropping up. They have taken on my term kekuatan adjaib with a vengeance. I often wonder if they are kidding me, seeing that I like the pagan stuff.) [123]

Roy says that the roles of the sexes has not changed at all. However, when there was much warfare formerly, the women were important in helping the men by bringing in supplies, encouraging them, and in making magic against the enemy behind the lines. (Supply, psychological warfare, morale division, and "research.")

One firm rule which is changing today, however, is that in the old days the women never did work in the field, except for helping in planting and in the harvest. This is still so in a large degree, and it is true enough that the women are seen around the kampong all day while the men are off in the fields. However, nowadays more women go out and help with agricultural work. This is a slow trend. In the old days men would be ashamed to have women doing agricultural work. This was not their role (and there is a very sharp sex division of labor here).

Indeed, women have no work, properly speaking, except house work. They do very little agricultural work, even today. The planting stuff they do is clearly ritually linked, at least in part, and the harvest is evidently always an exception.

Roy says that the women have equal status,

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Little meat is

262 eaten, and this is done only during feasts. There are some eggs. They do not eat much fish, because they must purchase them. They do buy some food from the local store (never any canned food, because this is too expensive), for example, rice and salt. They do not grow [249] any tobacco.

434 To get the small amount of money they need to buy in the toko, they sell coconuts and anything else they may have, which is usually quite little. Fl. 5.00 in cash is a lot of money for a man here.

264 The people here eat three times a day, a little in the morning, and equally heavy noon and evening meals.

262 They like dog meat and also horse meat, but 574 these, like pig and goat, are only eaten at the time of a feast. They say that the main feasts are funeral ones. They also say that the people here have no decided preference and will gladly eat any kind of meat. They [266] say they have no memory of cannibalism except for the eating of the hearts of enemies for 224 bravery in warfare. They rarely hunt. If they 262 do they use a bow and are lucky to get monkeys 624 or pigs. There are no deer here. There is a clear case for meat hunger here, and the only material gain of being a mosa laki is that you [465] are always given a piece of meat when an animal ● [171] is killed. This is like the Toradja pattern, and shows how much of a luxury meat really is. It is the "government man's salary."

436 Formerly there was no money and there were 178 no toko. Of course there may have been a few 443 gold pieces, but they were really sacred objects. Today they have little cash.

243 The irrigated rice fields started three 177 years ago and were instigated by Hadji Akbar 788 of Watu Roga. He went to Mecca and saw the many sawah in Bima, Java, and elsewhere. When

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527 risk, and one must tread warily and devoutly.
241 Observing all the rites and showing respect for the most important thing of all, food, is the proper thing.

[182] There are also feasts to ask for rain (held at the korke), and against widespread illness (also at the korke), for a new korke, for a new kebang, and for a new "big house."

Note that most of the agricultural rites occur in the fields.

Once in about every nine to ten years they have a great thanksgiving feast, if the crops are good.

[851] A small feast is given when a child is born, but there is no animal sacrifice. If twins are born, however, an animal is cut. Note the gladness displayed at the increase or income of any kind whatsoever, including an additional human being.

[585] There is no marriage feast at all in the old adat.

The biggest feasts are those held at harvest, for a new korke, and the thanksgiving feast.

●[171] Note that the Toradja have the thanksgiving feast too, and I saw the start of it there.

[346] The new korke feast is now given when they have a new church!

346 614 177 Note the way that the church links with the old cult. I remember almost the first thing I heard here was from the priest who said that the new church is being partly paid for by selling the tusks of the families whose carelessness caused the fire which burned the old church. He also said in the church, both in the old and the new, there are the signs of the four main suku. They have their place in the church. And I suppose they will cut up animals for the new church too. If so this sort of takes the wind out of the argument against constructing a new korke, namely, that it would cause too much of a waste of animals.

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000 and such is used in war.

Correction: When there is a big feast in the
621 central kampong, all members of the tjabang
574 kampongs must attend. However, if a big feast
171 is held at a tjabang kampong, it is a matter of choice whether the other tjabang kampongs and the pusat kampong attend. However, each must send a delegation. (This is like the big feasts in the Ambon pela kampongs. The pela radja and saniri must go, and others may do so if they want to.)

621 It is true that the pusat kampong has more
622 power in a way than the others. Its drums,
346 gongs, tjompang, main pillar of the tuan tanah
351 house, main garden (lingko randang), and the
788 tuan tanah besar himself are all part of this power. All others stem from these. However, the picture is not one of a clear hierarchy. Nevertheless, if a man is very sick, for example, they may decide that it is well to go to the tjompang of the pusat kampong and go through some ceremony. However, there is not a real vivid ranking or constellation of rank.

The assistant says that the round house and the round garden are definitely related. But here again he is unclear. The house is linked with the garden, and after the rites which are held in the garden, they come back to the main house. Also there is a saying: mbarun one uman peang, i.e., "house has link with garden." When a tuan tanah besar gives a drum and a gong to a new branch kampong, he also gives it a "big garden" (lingko randang). Here is where the biggest rites are held. (Lingko means only "round garden.") And when they have rites in the garden, they go directly from the lodok there to the main post in the tuan tanah house. Thus, there seems to be a definite link between
346 the main post of the big house and the main
351 garden's lodok. There is the same parading
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609 presence too. They are always apprehensive. They are afraid of new things, such as schools (at least when they first came in). They are an apprehensive lot, and their history offers a good explanation. I can see this even in the assistant. Also, as the Maumere pastor says, they are extremely respectful. They hold one [576] hand to receive a cigarette, and the tuan tanah and others, when they leave me, bend way over. Sikka, he says, is different.

576 These people remind me of the "oppressed" ●171 and noble-ridden Buginese and Makassarese, and indeed through their contact with Bima they came under the same system of respect and the like. The pastor says that fifteen years ago they crept before a superior. How different they are from the Ambonese, or even to some degree different from the Larantuka and Ende people, although the latter are more this way (but how much less!). The Toradja were much different too. They were not hit so hard by the Buginese slave raids evidently. And it must be remembered that Buginese administration never really penetrated Toradja land.

797 The church does not mix in politics here. The Catholics entered here about 1922. They went slow, and they are still not moving at a very fast rate. About fifty per cent of the population here now is Christian, says the as- [595] sistant. In getting information for the records 124 the assistant found it difficult to get information on polygamy. I note that there are several interesting cases. For example, the tuan tanah of Veol rode to Ruteng with me today, with his second wife, who is young. She is a Catholic, but they were not married in church. The kepala kampong has six wives, and number five is Catholic, but there was no church wedding in this case either. However, there are other troubles in getting information, and he

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797 are the ones who most often get lost to the
183 church, and they are the ones who fight bitter-
578 ly against the church. Perhaps here Mohamme-
595 danism might have an advantage, but the pig necessity at ceremonies would stop it cold. These people can get along without more than one wife, but without pigs the whole ritual life would be unthinkable. Thus each church has its weakness.

634 The first Radja of Manggarai, Baruk, was
595 put in by the church, actually. He was a
797 Catholic. The present one has two wives, one
578 of them a Minahasan. The mission is worried.
183 This is why the radja is only a deputy or acting radja and not a full radja. The mission runs Flores and will not agree to let him become a real radja as long as he remains a polygamist. The mission is on the spot. Probably the present man will never get the full status. This is checked by Degens, the Controleur.

Later, in Waingapu, Oudehand, the former Controleur in Larantuka, told me that the Radja of Larantuka also has several wives and keeps them, although he is "Catholic." One of them, the head one, is the daughter of the Sikka Radja.

This is all beautiful material in regard to acculturation and Catholicism. The Catholics are as tolerant as they can be, but they can't accept polygamy.

554 Note: The title nyora (from Portuguese sen-
177 hora) is used here as in Ambon for the guru's
171 wife. I don't know whether it is also used, as in Ambon, for a chief's wife.

771 There is no Mohammedanism here, and no tendency toward Mohammedanism. Polygamy would work out all right, but the pig taboo would be very difficult indeed.

162 Degens says that the population of Manggarai is about one hundred and ninety thousand. Of these, about ninety thousand are Christian.

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162 Here in Veol the Christians and pagans are also about fifty-fifty. It is notable that here in Veol many of the young people are still pagan. There is plenty of paganism still, and the Catholics, I am sure, are largely pagan. The [578] main conflict is over polygyny. But there is also plenty of general friction. It is especially bad if a man has a barren wife. He must remarry. Who will feed him when he is dead? Also, what about the ceremonies? It is all right for the Catholics to say that Christians may attend community rites, if they do not pray in pagan style, but what will happen if all of them turn Catholic? Who will be there to do the rites?

797 Note also that the last of the rites means
769 the end of relations with the thousands of dead
775 inhabitants of the kampong. The Catholics try
788 to fix this up. For example, Roy tried to do this by saying that they are probably not around the graves but have flown off to heaven. But this is revolutionary, and changes the whole character of the settlement into a kind of "empty" place, with only living persons living in it. He told how his father's father, when his father was a boy and the guru tried to convert him, had ordered the boy not to change. And the boy didn't. He now has four wives, one of whom is the assistant's mother. Note the
●[771] similarity with Toradja Protestant rules. Catholics may not pray in pagan style and may not hold private rites, and they may not officiate at the rites, but they may attend.

865 Note: At the Sunday singing performance I was impressed by the good behavior of the children. This always seems to be true here in Indonesia. They are amazingly unmischievous. The guru says that almost never is there a disciplinary problem. I can see this all over. The children are adults really while still very